The Examination of John Walsh, before Maister Thomas Williams, Commissary to the Reuerend father in God William bishop of Excester, vpon certayne Interrogatories touchyng Wytcherafte and Sorcerye, in the presence of diuers gentlemen and others.

¶ The. xx. of August.

1566.

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¶ Imprynted at London by John Awdely, dwelling in litle Britain streete wythout Aldersgate. 1566.

The. xxiij. of December.

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BRITISH MUSEUM

¶ The Printer to the Christian Reader.

HEre hast thou (gentle Reader) the examination of Iohn Walsh of Netherbery in Worsetshiere, touching Sorcerie and Witchcraft, which he learned (as hereafter is shewed) of a certayne Priest named Syr Robert of Wreiton. Wherein thou mayest see the fruites of Papistes and papistrye, and their yll exercises of their vdle lyues, which hath bene no small hurt to all common weales. For hereby not onely the simple people haue bene sadly seduced and superstitiously lead: but all estates haue beene sore greeued and troubled by these their practises of Sorcery and Witchcraft.

It would be to tedious to shew but a few histories of their diuelish practises, and to to horrible factes in murthers and other mischiefes: which not onely the fat belly fed Moonkes, flattering friers, and idle lusty Priestes practised and vsed: but also the holy fathers them selues Popes, Cardinals, and Bishops were chiefly and wholye geuen to the studye and exercise of these most wicked and diuelish sciences, and by these meanes did worke to come to the Papall seate, hie dignities, and great wealth. Which was (as the histories declare) wyth the murthering and poysoning priuely one of another.

As first Pope Alexander the first, hauing so-

cietie with wicked Spirites and Diuels, gaue hymselfe body and soule vnto them, vpon condicion he might attaine to the Popes seate, and dignity: which they promised him and fulfilled, but he enioyed it not long, contrarie to his expectation. For he being priuely conueyed into a chamber in a certain place called Mount *Canillus*, and ther questioning with his Demon how long hee shoulde raygne Pope, was aunswered that he should raigne .xi. and .viij. which this holy father vnderstood to be so many yeares: but he was deceiued. For after he had raigned Pope xi. yeares and .viii. monethes, this Diuel would no lenger be without hys praye, but straight came to the Popes court deckt like a Courtier, and at the Popes chamber doore dyd knock very loudlye, saying that he must needes speake with his Fatherhood. The doore being opened, he came and spake with the Pope, al others being bid to auoyde. But they were so earnestlye talking together, that many did rightly conject that they were at contention. For the Pope stoutlye affirmed his time not to be expired. For (sayd he) I had promised me .xix. yeares (for .xi. and .viij. is .xix.) and of these .xix. yeares, I haue raygned but .xi. yeares and .viij. monethes. But this courtierlike Deuil replied and sayd, that he misstooke his wordes, for I sayd not (sayde he) xix. yeares, but I ment .xi. yeares and .viij. monethes, and therefore nowe thou must needes

dye.

dye. Whereat the Pope being abashed, fell to entreating, but all was in vayne. For assoone as this Deuil was gon, the soule of this Pope departed miserably from his body with horrible cryes, fearefull groninges, and deadly bewaylinges. In this sort dyed this horrible Sorcerer (as sayeth *Hieronimus Marius* in his worke intituled *Eusebius Captiuus.*) In which worke the history of this wicked Pope Alexander is very lively set foorth, both as touching his wyked lyuing and horrible factes. Whose terrible ende may be an example to all Sorcerers, Coniurers, and Witches.

Like vnto hym was Pope Gregory the. vij. other wyse called Hellybrand (Hildebrande I should say) who was also a great Sorceter and Nigromancer, as *Benno* the Cardinal doth declare in his worke of this Gregories life. Saying that he also had a familiar spirite, whereby he wrought manye mischiefes in the common weale of Rome, as well for the satisfieng of his fleshly and beastlye lust, as also for to encrease hys ryches and dignitie.

Platina also writeth the lyke of Pope Iohn. 8. Pope Siluester, Pope Benuet. 8. with dyuers others, which were better practised in these diuelish sciences, then in godly diuinitie.

Much like to these was Pope Paul the third, who as *Sleidan* declareth, exercised sorcerye and Witchcraft, and therby committed. y. horrible

A. iij. mur-

murthers, and poysoned his Moother and Ne-
new, that he might enioye hys inheritaunce the
sooner. He poysoned also his own Sisters hus-
band, that he more freelyer might haue her at
hys wycked commaundement.

Pope Clement the.8. was also of this Fra-
ternitie, as in the Comentaries vpon the Arti-
cles of the Doctors of Paris is declared: where
hys style is thus set foorth: that he was a Ba-
stard, Empoysoner, Homicide, Bawd, Symo-
niacke, Sodomite, Periurer, Whooremaister,
Nigromancer, Church robber, and a practiser
of all kinde of wyckednes.

These with a great many moe of that abho-
minable sea of Rome wer thus occupied, whose
endes were most terrible, as their lyues were
most wicked. And these faculties their inferiour
sorte, as Moonkes, Friers, and Priestes also v-
sed, and would teach the same witchcraftes and
Sorceries to such men and women, as they had
committed euyll wyth. As of late was confessed
of a woman which vsed Witchcraft and Sorce
rye, that she learned the same of a priest, whose
harlot she had bene many a yeare. I exhort all
men therfore to flee from them and these dyue-
lish practises, as from Deuils incarnate, least
in following them with lyuing here pleasantly
a litle while, they be tormented with thē in hell
perpetually. Which God for hys Christes sake
wythdraw and let now and euer. Amen.

Finis.

¶ The examina-tion of John walsh of Dor-ſetſhere, touching Witch-craft and Sorcerie.

THe Tewſday being the .xx. daye of Auguſt .1566. there was examined before maiſter Thomas Williams (Commiſſary to the reuerend father in God William Biſhop of Exceſter) one John Walſh, vpon certaine Interrogatories touchyng Wytchcraft. in the houſe of Mayſter Thomas Sinkeler, keeper of the Shiriffes warde, in the preſence of John Butler, and Robert Butler Gentlemen, William Blachford and John Bradfield.

¶ He being firſt demaunded of his habitacion, he ſaid that he dwelt in a pariſh called Netherberry in Dorſetſhere.

Secondly, beyng aſked whether he were euer ſyr Robert Dairtous man, he ſaid that he was retaining vnto him by the ſpace of .vii. yeares.

Thirdly, being demaunded whether he did practise any Phisicke or Surgery: he sayde that he doth practise both, for the Tisicke and the Agues, and that he hath practised thys Phisicke by the space of these .v. yeares, sithens his maister syr Robert of Dreiton died.

Fourthly, being demaunded of whom he learned his Phisicke and Surgery: he aunswered that he learned it of hys maister syr Robert of Dreiton.

Fiftly, being demaunded whether he doth it by Arte naturally, or els by anye other secrete or priuy meanes: He aunswered that hee vseth hys Phisicke or Surgerie by Arte, naturallye practised by him as he sayth, & not by anye other yll or secrete meanes. And yet he being demaũded whether he knew ỹ natural operatiõ of ỹ herbs, as whether thei wer hot or cold, and in what degre they wer hot or cold: he aunswered he could not tel

Sixtlye, he being demaunded whether he had a familiar or not: he aunswered and denied vtterlye that he had

none about hym, neyther in anye other place of this worlde, eyther aboue the ground, or vnder the ground, either in any place secrete or open.

Seuenthly, he being demaūded how he knoweth when anye man is bewytched: he sayth that he knew it partlye by the Feries, and saith that ther be. iii. kindes of Feries, white, greene, & black. Which when he is disposed to vse, hee speaketh with them vpon hyls, where as there is great heapes of earth, as namelyin Dorsetshiere. And betwene the houres of. xii. and one at noone, or at midnight he vseth them. Whereof (he sayth) the blacke Feries be the worst. Also he saith that he had a booke of hys said maister, which had great circles in it, wherein he would set two wax candels a trolle of virgin waxe, to raise the familiar spirite, Of whom he would then aske for any thing stollen, who dyd it, and where the thing stollen was left, and thereby did know, and also by the Feries he knoweth who be bewitched.

Eightly, he being demaunded whether he had euer any Familiar or no: he sayth that he had one of his sayde mayster. Which Familiar (after his booke of Circles was taken from him by one Robert Baber of Crokehorne, then beyng Constable, in the yeare. 1565) he coulde neuer do any thing touching his Familiar, nor the vse thereof, but hys Familiar dyd then depart from him, and wyll neuer come to him agayne, as he sayth. And further he sayth vpon his oth, that his Familiar would somtyme come vnto hym lyke a gray blackish Culuer, and somtime lyke a brended Dog, and somtimes lyke a man in all proportions, sauing that he had clouen feete.

Ninthly, he being demaunded howe long he had the vse of the Familiar: he sayd one yeare by his sayd maisters life, and .iiii. yeres after his death. And whē he would call him for a horse stollen, or for any other matter wherein he would vse him: hee sayth hee must geue hym some

some lyuing thing, as a Chicken, a Cat, or a Dog. And further he sayth he must geue hym twoo lyuing thynges once a yeare. And at the first time when he had the Spirite, hys sayd maister did cause him to deliuer him one drop of his blud, whych bloud the Spyte did take away vpon hys paw.

Tenthly, he sayth that when the Familiar should doo any thing at his commaundement, in going anye arrant: he would not go, except fyrst two wax candels of Virgin ware shoulde first haue bene layd a crosse vpon the Circle, wyth a little Frankensence, and sayne Johns wooyte, and once lighted, and so put out agayne: which Frankensence must be layd then at euery end of the candel, as he saith a crosse, and also a litle Frankensence with sayne Johns wooyt burned vpon the grounde, or euer the familiar would go, and that would force hym to go the message, and returne agayne at the houre appoynted.

Eleuenthly

Eleuenthly, he being asked whether they ỹ do good to such as ar bewitched, cannot also do hurt if they list. Whereto he answered, he that doth hurt, can neuer heale againe any man, nor can at any time do good. Howbeit he saith that he whych hath but the gyft of healyng, may do hurt if he list, but his gift of healyng can neuer returne againe to anye other persons vse.

Twelftly, he being demaunded whether that any of the three kindes of feities, when they did hurt, dyd it of their own malignity, or of the prouocation of anye wicked man? He aunswered that they doo hurt of their owne malignitie, and not prouoked by anye meanes, and that thei haue power vpon no man, but vpon suche as onelye doo want fayth, which is ỹ cause why they haue power more of some persons, then of anye others. Furthermore, he being demaunded to what end the familiar dyd serue them? He aunswered that hee serueth

for no purpose, but to search out things theft stolle, & for no other purpose at al. He being further demaunded to what end ỹ Spirits, in the likenes of Todes and the pictures of man or womā made in wax or clay, doo serue: He sayde, that Pictures made in wax, wyll cause the partye (for whom it is made) to continue sycke twoo whole yeares: because it will be two whole yeares ere the wax wyll be consumed. And as for the Pictures of claye, their confection is after this maner. They vse to take the earth of a new made graue, the ryb bone of a man or woman burned to asches, if it be for a woman, they take the bone of a woman, if for a man, the bone of a man, and a blacke Spider, with an inner pith of an elder, tempered all in water, in the which water the sayd Todes must fyrst be washed. And after al ceremonies ended, they put a pricke, that is, a pyn or a thorne in any member wher they wold haue the party greued. And if the sayde

pricke

pricke be put to the hart, the party dieth within nine daies'. Which Image they burne in the moste moysted place they can finde. And as touching the bling of the Todes, the which he layth haue seueral names: som they cal great Browning, or little Brownyng, or Bonne, great Tom Twite, or litle Tō Twite, with other like names: Which Todes being called, the Witches strike with .ii. withie sperres on both sydes of ꝑ head, and saith to the Spirit their Pater noster backward, beginning at the ende of the Pater noster, but they wyll neuer say their Creede. And when he is stricken, they commaunde the Tode to hurt such a man or womā as he would haue hurted. Whereto if he swell, he will goo wher he is apointed, either to the deiry, brewhouse, or to the dry bill of malt, or to the Cattel in the field, to the stable, to the shepefold, or to any other like places, and so returne agayne to his place. The bodies of men or women bee hurt by

by the Images before named, & mens goods & Cattels be hurt by the Todes, in commaunding and vsing them, as afore said, as he sayth. And if the Tode called forth, as afore said do not swell, then will the witch that vseth them cal forth an other to do the act, which if hee do not, then will they spy an other tyme when they maye cause the partye to be found lacking fayth, or els to bee more voide of grace, where he or they may be hurt. Furthermore he saith, that who so doth once a day saye the Lordes prayer and his Creede in perfite charitie, the Witch shall haue no power on hys body or goodes for that day.

Xiii. He beyng demaunded whether that those which doe heale men or women, being hurted by Witches, can find out those Images vnder ground, wher with they were tormented: He affyrmeth they can

And. xiiii. he being demaunded whether he him selfe eyther hath or had at

any

any time any such Tode, or that euer he made anye suche Images to hurt man, woman, or childe. He affirmeth by the othe which he hath taken, that he neuer had suche Todes, or euer made suche Images.

And .xb. he being demaunded, whether that euer he dyd anye hurt to man, woman, or childe, or to their goodes or Cattels. He sayth by the othe that he hath taken, that he neuer did any such hurt either in body or goodes.

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